A Weekly Paper Devoted to Philosophy, Science and Religion

The ALL-SEEING EYE

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FREEMASONRY AND CATHOLICISM

DOES SCIENCE ADD TO OUR IGNORANCE?

Mt. Wilson's New Telescope

Mt. Wilson is the proud possessor of a new 100 inch lens telescope. Another supreme effort is to be made by the scientific world in its search for knowledge. But double the size of the great lens in this new telescope and double it again and there will still be many things that science will not be able to discover.

The scientific world is struggling for the edification of mankind, seeking knowledge in all fields for the development of the human mind. It will only take them a few seconds with this new and powerful lens to discover more than they will ever understand, 'though they delve among distant universes or in the mysteries of the electron, they are forever limited to the world of form.

Science fears the speculative mind which seeks to define the invisible; it fears the philosopher who is always in the advance of science. Grinding an immense lens is a long, slow and difficult process, many must be made that one may be perfect, but science will never grind a lens with which to see the human soul.

Science can discover many things but will never be able to fill the emptiness in the life of an individual, can never give him the knowledge of self which is essential to peace and happiness.

Science is all objective, outside, in the world of forms, the notself. But sometime science will find man, having found the universe, by analogy will discover "man." Philosophy discovers man first and the universe by analogy.

Science knows no telescope great enough to reach all space, but man through philosophy may reach all through himself. It isn't what we discover in the world of form but what it means to us that counts.

No mind can grasp the tremendous distances discovered in space. A billion miles is only 10 miles and "some more." Beyond that the mind falters. How many can measure 100 feet on the earth, or even 1 foot accurately on paper?

The more the scientist finds, the more he knows there are things that he don't know. We are only adding new things to be ignorant about. The great problem and the measure of all things is their application to the needs and the unfoldment of the individual.

Religion is another problem. Religion is one form of thought that can solve the problem of the internal man, but it like-

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The Cherubim of Ezekiel

The Paths of Opposites As Expressed in Religious Ideals

The opposition of the two religious ideals, Masonic and Catholic, is a subject upon which much contention has been based. There are so many paths that wind heavenward, and each of these paths is so broad and considerate unto itself and so narrow and inconsiderate to others that it is difficult to find just where the point of justice lies. But in taking up the study of these two great beliefs we must realize that in order to form an unbiased opinion we must find their points of unity. Our study has nothing to do with what the members of these creeds may believe or do, for, while there is no doubt a great deal going on in the world that we do not like, we must not judge the Truth by the malifics we find cloaked under it. We are to study the Light and the Truth rather than personalities, always principles and never personalities. Personalities who fail do not interfere with the truth at all but merely stamp themselves as having no knowledge of it. When they disobey their rules and break all principles of justice and clean living, they do not disqualify the Truth which remains concealed beneath awaiting those who will find it. Our likes and dislikes mean little, the great thing is—what does the soul of the seeker find in these things which adds to his life and understanding. And it is upon that ground we will discuss these two great opposites.

These two great paths which we have creedized and placed upon opposite sides are wholly dependent one upon the other for an expression of true wisdom—combine their names and they mean Universal Light. For Catholic means Universal and the ancient word FeMason means Light. These two have for ages been separated, but if we take the words themselves we find they are dependent one upon the

other to make a perfect whole, for the one expression of unity is through Universal Light.

In the great Plan of nature there are two great powers that are forever combatting for supremacy. And in the realms of spiritual nature there are two corresponding hierarchies—the Lords of Reason and the Lords of Compassion. These two great groups of spiritual Intelligences have charge of the unfoldment of the human race and these great leaders express themselves through individuals and groups of invididuals in the world of material affairs. But these groups in this world are always inadequate representations of the great life that is behind. We so often judge truths by their followers, not seeming to realize that the followers are always weak; there will always be "black sheep" but these black sheep do not destroy the sweetness of the truth but only stand out as contracts against it. And these two great works are so close, have so much in common interest, so much in unified work, that the only reason why they are not one today is because of the narrowness of their members.

There is no argument in the spiritual universe between Reason and Faith, but the partially developed expressions of them here results in inharmony, and these comparisons which are based upon the fight for supremacy are the basis of a great deal of suffering. In the spiritual planes there are these two groups of workers in the plan of cosmic unfoldment. There are the Lords of Reason who have charge of the awakening, unfolding and developing of the sense centers of man by spreading light, truth and knowledge, advancing the arts and sciences, and building the positive expression of brain power. They have charge of those mystically unknown things which man calls nature's laws. This great Hierarchy has sent into the world the truth and light which is at the present time concealed beneath the rubbish of the fallen temple of Craft Masonry, hidden deep beneath where only those who live the life of purity and reason may penetrate and know its meaning. Out of the crumbling ruins of the school of the ancients we find a group of builders whom we call Freemasons. Today this group of students promulgate philosophies and ideals whose source they do not know, but in some mysterious way they have adopted certain concepts and rites. Under the head of philosophy, the mind has been worked upon by the Lords of Reason. Analogy, analytical thought, mathematics, etc., have come to man to build the powers of reason. Educo is their keyword—to draw forth; Lux meaning Light is their slogan. And today man is still wandering in the darkness of his ignorance, carrying in his hand the Flaming Triangle, and the Masonic brother of today is still searching for the same Lost Word. He is ever the seeker; he must know, he must see with his own eyes in order to believe; he is the Child of Flame who has come down through the ages seeking to build a living temple to a living God. And in the same mystic darkness of antiquity another great work has started along with the work of mind. It was the path of faith, Catholicism, the great principle of the Lords of Compassion for those who would believe, not to seek but to believe upon faith. So down through the ages they have come, promulgating the heart religion.

In India they have a much better idea than we have of these two great powers. They say that each race has been given two Great Ones—the Manu and the Bodhisatva. The Manu is the Law-giver and the Bodhisatva is the Mystic who teaches them in the ways of love, peace and compassion. These two are a positive and negative expression of the Truth which is neither; they are the polarities of comparison; the two extremes which must be balanced. We find Hiram Abiff the great Masonic hero, the one to whom all Masons are drawn by a mystic bond; then there is the Virgin Mary, the Mother of God, the Blessed One of the mystic path. These two represent nothing but the two expressions of the divine in man, the heart and mind, the great father and the great mother.

For many ages man has crystalized these beautiful, immortal concepts and has degenerated and degraded them. But this is of no interest to the student who is seeking only for the light, carrying not who the bearer may be; for he realizes that the bearer who fails to carry his light receives the punishment that is his due, we need give him no more.

In the ancient temples they took two flowers, a rose and a lily, and placed them side by side on the altar as symbols of two great paths—the positive and the negative. The rose is the path of the heart and the lily the path of the mind. Thousands of people have seen those symbols carved and painted but do not realize that they represent the great natural principles—the twofold path that leads to light. No man walks to light save through this twofold path, and the one who finds it is he who searches both to find the good in each, excluding that which is not good. Brotherhood, love, purity, faith and compassion—all these qualities are the truth and are absolutely essential to the salvation of man, regardless of his creed. Unless he lives the life of simplicity, service and faith he will never walk the path. On the other hand, knowledge, truth, courage, the powers of activity, work, strength and unfolding, and the realization of law—all are the living light of Hiram Abiff. Without knowledge man dies, without knowledge he cannot grow, without courage and individuality, and standing upon his own feet, he cannot receive light. And yet, if he does not learn the simplicity and sweetness of the eternally feminine in himself, which is the Virgin Mary, he cannot walk the way. Those who join in the wrangle of which is superior to the other are wasting energy and time, and only those who leave the wrangle and walk both paths go forward. Let the fight go by and walk the way itself, caring not which side wins. Take the truth and let the dross drift by.

When we take these two great beliefs and strip them of all their personality we find the things in man which they stand for. On the flaming altar of Masonry is dedicated the spiritual life of man and in the holy water of the cathedral is washed the bodies of man. Neither is complete without the other. We must find a water that will feed the flames and a fire which will burn in water, as the alchemists of old told us. The Mason is the occultist and the Catholic is the mystic. There is a lot of difference between creeds and truths and thousands know nothing of truth but they believe the creeds. Both in Masonry and in Catholicism there are modern interpolations which have nothing to do with the spiritual powers. The rituals are all of them of modern date and lack the simplicity which makes the truth beautiful. The ancient faiths had no personalities and it is the involving of human personalities into celestial affairs that is the cause of a large percent of our dissension. Let God have the things that are God's! There is a great chasm between the human and the divine—man cannot bridge it now but can only slowly labor to build himself until he can.

The Catholic faith is as old as Masonry, and it did not start with the life of the so-called Virgin Mary any more than Christianity did with the Master Jesus. Practically all of the modern Masonic ideals are in reality Egyptian, and nearly every one of the modern world concepts of Catholicism are Buddhist. There is not one single original symbol or coscept in the Christian faith; everyone of them belong to ancient people; its robes are from the Buddhist, its doctrines from the Brahmanic and its faith from the Vedanta. Masonry is Egyptian and Brahman, its rituals are from Chaldea and Phoenicia. There is not one purely Christian ideal in religion except that one great ideal which the Master Jesus brought, the one ideal absolutely overlooked—Brotherhood, the one doctrine he sought to bring. Practically all the rituals of the Catholics are taken from the East because the East is the divine lamp of the mystic, for to the Eastern peoples the worlds we live in are

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THE BESETTING SIN

Does everyone harbor somewhere in the depths of his being one outstanding sin? Does one little genii of evil dwell alone in the heart of an otherwise precious flower? A man's one besetting weakness is not usually a great thing, he has mastered many much worse, but one thing he will not give up, one think he will insist that his brother man overlook. A tiny gad fly can worry a mighty horse into distraction. There are few living creatures but are conscious of and irritated by the mighty presence of some tiny thing. So this little germ of ill in our soul soon becomes our greatest enemy, driving our friends to distraction and hindering our own growth, often for ages.

Among our occulists we find some of the truest souls in all the world. They have renounced the things of this world, they have sacrificed and denied themselves and really have tried to be true to their own higher nature but still for some unknown reason they refuse to see the light or the need of correction along one certain line.

When widow Jenkins got occulism she gave her money to the poor, mortgaged her house to feed the hungry, walked ten miles to care for the sick, lived on the plainest of food, skimped and denied herself in every way for the good of others. But there was one thing that widow Jenkins refused to do and that was to stop gossiping about her neighbors. She was the perfect spirit of charity and helpfulness but she frothed at the mouth when anyone tried to convince her that she should not carry tales or tell the world confidentially what others told her confidentially. She lived to be seventy-nine years old, beloved by her fellow citizens and honored by all with whom she came in contact but always innately feared because of a tongue over which she had no mastery.

When Judge Simps got religion he gave up drinking, he gave up playing cards and became a vegetarian and did something Judge Simps had never done before—dug his hand into his hip pocket and tipped the bell boy. Judge honestly reformed and resigned as prosecuting attorney of the state because of moral principle; he started fasting and dieting, taking walks before breakfast for he had determined that his body should become a living temple for his living God and was going to do everything possible to make it clean. But if you even hinted that the Judge shoud give up his favorite blend of tobacco, you were stepping on dangerous ground. He would live on oatmeal and celery gruel for fifty years to purify his being but he simply must have his cigar and was quite confident that God would overlook that. He was said to be the strongest man in the State Legislature, his arguments dazzled the world, he was a man no man could buy or bend from the honest fulfillment of his duty, but years ago he had been vamped by Lady Nicotine and this was one attachment from which neither God, man or demon could pry the Judge loose.

Minnie Drizzle is one of our most lovable people. She is just the spirit of charity. Occultism has done a great deal for Minnie, she has accepted the brotherhoon of man and the fatherhood of God as a living reality. She teaches it, preaches it and fondly believes that she has mastered the principles of it. She gives away all her husband's clothes to the first poor hobo that comes along, is always helping a poor family and is preaching and living in spirit and in truth the ideals which she professes—with one exception. That is her brother. That is one individual whom she refuses to discuss. Ninety-nine million archangels could not convince her that her brother is included among the ranks of God's children. He cheated her out of a house and lot and so she claims ruined her life. She is now a good occultist but just speak of Willie, and Mrs. Drizzle's mouth does down at the corners and with a sneer she walks away. A sweet lovable soul who has mastered so many passions and yet cannot overlook an injury.

Robert Blink the senior partner of the firm Blink, Blank & Co., Inc., got occultism a short time ago. Immediately it attracted his notice he stopped the sharp bargaining for which he had been noted for years, ceased short changing his customers and improved the line of his stock so that everyone might get their money's worth. The junior partner was horrified beyond expression for it seemed that conscientious Mr. Blink would ruin business. He sold his summer home and financed an orphanage, he raised the wages on all of his clerks who nearly died off from the blow, he gave his private secretary a month's vacation and the janitor was so overcome that he named the new baby after the boss, calling in Napoleon Blink Jackson. But when a collection plate was passed he could never finds anything in his pocket but a dime.

While we are at it we will also introduce to you Reginald Morbis. This individual is a deep occult student. He has a great knowledge of rounds and periods and is exceptionally well balanced, both financially and spiritually. Mr. Morbis has read a large number of esoteric works and is especially well acquainted with Yogi philosophy, having—to use his own words—met Mr. Yogi personally. Mr. Morbis' besetting sin is that he is a decided woman hater. Not long ago he was jilted by ye faire ladye and has decided with the ancient patriarch that Eve was the source of all infirmities and that ensuing generations have not improved matters. Consequently he misses no opportunity to attack femininity upon any possible grounds, whether there be any reason about it or not. Outside of this he is a lovable character (best loved by those who know him least.)

The Glinkem Society, for the study of things esoteric, is one of our rare and hectic feminine organizations composed entirely of members of the shriller sex. The slogan of this society may be briefly defined as, "There never lived an honest man, God maketh only perfect women."

Professor Morbis is eternally attacking this organization while they spend most of their time returning the insults with interest. Each of these combatants feel that the salvation of the world depends upon the supremacy of their idea and they are quite confident if they can only put

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QUESTIONS and ANSWERS

Is a special diet or life necessary to a good occult student?



Answer. It is absolutely necessary that they who want spiritual unfoldment, etc., should give up the foods, thoughts, and actions that bind them to the animal planes of nature. We cannot serve God in the temple above and be chained by appetities in the darkness below at the same time without disintegrating effects.

What is the Order of Melchizedek, the King of Salem, hinted at in the Bible?

Answer. It is a great step in the unfolding of consciousness which we know as the Order of the Priest Kings. It symbolizes the balance of the mind, the king, and the heart, the high priest; and from the awakening of the spiritual faculties through this blending, man attunes himself with a great cosmic principle and becomes a priest king. Jesus, mentioned as a priest after the Order of Melchizedek, was baptised of water, the heart, and fire, the mind. He had harmonized the eternal enemies, Cain and Abel within Himself, and if we wish to become priest kings, each of us must do the same.

What is the unpardonable sin?

Answer. With many people it is the sin of someone else against them. In the Bible it is the sin against the creative forces of the Holy Spirit, the Builder of Forms. There is something equally bad, however, which is often overlooked by students. When a character is destroyed an unpardonable sin has been committed, and at the present time our world is filled with sorrow and sadness and misunderstandings, a large percentage of which are the result of gossip. Shakespeare said:

"Who steals my purse steals trash;—
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed."

Does the Bible teach astrology?

Answer. In spite of the narrowness of many people, the true student realizes that the Bible teaches a multitude of things. There is no doubt that a large part of the Old Testament means little unless it is opened by secret keys, and astrology is undoubtedly one of its many keys. The Book of Revelation also contains many astrological allegories.

Did Jesus, the man, ever really live and was He ever crucified?

Answer. Enough books have been written on this subject to make a bonfire five miles high, and it would take all the light of this bonfire to find any real good or any mental, moral, or spiritual growth which has been gained by the writings and arguments on the subject. There is every reason to believe that such a person existed, and the higher occult teachings are unanimous on this point, but as an historical character He fades into oblivion in comparison with the great work and principles concealed within the story of His life. There is daily crucified upon the cross of matter a great life essence and principle, and the question of his death two thousand years ago comes second to the great question, "ARE YOU KILLING HIM TODAY?" The very energy used and wasted in these idle discussions is the very life of the One discussed.

Is man perfect now?

Answer. Perfection is a matter of relativity, and in order to be perpetually perfect requires perpetual adjustment. All things in the universe are perfect if they are in exact harmony with their plane of development. A grain of sand may be perfect, but it is not a perfect man. A man may be perfect and not be a God. The Divine spark in all things contain all things in germinal energy, but in its great pilgrimage it develops these possibilities into dynamic powers. If man does not continue his adjustments he is not perfect, because he has not kept up with the plan of his unfoldment. **Perfection or imperfection is only discoverable through comparison.**

Can one construct anything permanent on a belief?

Answer. It is necessary to have a fundamental belief upon which to build any superstructure. Also, it is necessary to prove that belief by applying it and watching the results thereof. When a belief is proven it ceases to be such and becomes a fact upon which further experiments may be carried on with certainty.

If there is only one Being in the universe, how can we be mortal individuals?

Answer. There is only one Being in the universe and we as individualized intelligences, when gathered together with all created manifestations in the many-fold expression of nature, are that individual.

Could a student of the occult, a member of the Western races, but born in the East, study with greater advantage in the Orient?

Answer. Conditions place the student in the environment needed for his development. Wherever we find ourselves today there we should study the problems of today—tomorrow we shall be elsewhere in body or consciousness; then we should meet and master our new conditions and learn the lessons of our new environment.

What advantage have those who know nature's laws over those who do not understand the reason for their being?

Answer. The wise man knows the law, lives it, and is happy, while the ignorant are forced against their will to do the the things wise ones love to do.

What is the difference between knowledge and wisdom?

Answer. Those with knowledge know the things that they should do; those with wisdom do them. Wisdom is knowledge applied.

What must we give up in order to be true students of mystic philosophy?

Answer. The student is not supposed to give up things. He is expected rather to correct his use of things, so that they will conform with the laws that bring with them the greatest harmony and balances. We do not have to deprive ourselves or to be miserable in order to be good. We are only to constructively make use of all our energies and opportunities.

What should we believe when there are so many different phases of truth being presented to the world?

Answer. We should deny nothing because someone else denies it, and believe nothing because others believe it, but weigh all things in the light of understanding, and labor daily to increase our power of discrimination and broaden our field of experience that we may be better fitted to cope with the many sides of spiritual and material problems.

Why is it necessary for us to understand all these intricate natural laws?

Answer. Because few are capable of obeying that the existence of which they do not comprehend. All of these laws are the manifestations of the Eternal Lawmaker and those who would know God must realize that they can study Him only in His manifestations, for the abstract deity is forever concealed.

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wise is only adding to the sum of its own ignorance. Seeking, seeking, seeking without,—and finding more things than they will ever understand until they, like the philosopher, go within.

Universes are interesting but one's self is the greatest object of interest. What will a new star that will be discovered in the new 100 inch lens on Mt. Wilson have to do with the price of bread and butter?

In knowledge of Self alone lies happiness.

What shall man do and how shall he do it in harmony with nature? Religion and philosophy both come nearer to the problem than do science. Science knows more "things" but no way to use them for individual happiness.

Everything, however, does have its effect and meaning for the individual. The effect of all "things," fitted together as a Great Puzzle, will reveal Deity and Its relation to the individual.

Turn your attention to Self, the Divine part of man, the common denominator of all things in the universe, the common power of all things. A scientist might be conceived of that would know all "things," all facts," but knowing them all and knowing not the one cause back of all, would be helpless in real helpfulness to man. But if you know the one cause you will know all the effects.

We are discovering more and more power and putting it to work, someday we will have the power to do anything of which we can conceive. But if man has this power before he learns self and the control of self he will destroy everything. This divine energy may be locked in a unit small enough to be held in the hand of a child and released so simply that a child can use it. But woe unto the race if child minds hold it. Then will science realize its mistake and then will religion and philosophy realize their mistake in permitting the material development before the spiritual, for destruction will follow the childish use of this power and where are the minds that are not childish?

The great lesson taught by "Quo Vadis" centers around our responsibilities in the world. Either each individual must carry on his part of the world's work or else some other one must bear his burden. On thes Appian Way the Apostle, leaving Rome, beheld the vision of Christ returning to the Eternal City. Falling upon his knees the Apostle cried out: "Quo Vadis, Domini?" which means "Whither goest Thou, Master?" and the answer is given him which to all who, failing to shoulder the responsibilities of life, seek to evade their duties. When we neglect an opportunity to do good, when we evade the hard things of life and seek to shift our burdens to other shoulders, when we live for ourselves alone and leave suffering humanity, then, indeed, we meet the Master returning to the labors which we should have performed, mayhap to die again for His people, and on our heads shall rest the blame for His death.

The pleasures of reading are, of course, in good part pleasures of the imagination; but they are just as natural and actual as pleasures of the sense, and are often more accessible and more lasting.

—Charles W. Eliot.



Hermes—The Thrice Greatest

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this over, God will be in complete agreement. They have not yet approached Him upon the subject.

Practically every organization on the face of the earth has some one touchy point where it absolutely declines to demonstrate anything besides personal egotism. In other things it is broad and generous but on some one point it is fanatical and spends all its time nurturing and culturing the fanaticism, just like human beings. There are temperamental individuals and temperamental organizations but fanaticism is always symbolical of narrowness, thoughtlessness and unworthiness wherever it is found.

Individuals and organizations that spend all their time culturing pet ideas and personal whims have no time to be of value in the field of conscious labor. If these would kick out their besetting sins instead of nursing them and trying to prove the value of things they know to be unimportant, just so they may uphold a point often reiterated, they will come closer to the realization of brotherhood and spirituality.

Conscience makes cowards of us all and individuals who have these mean temperaments are always hindered by them; subconsciously their short comings are as a mill-stone about their necks.

The point to be developed is not the point of difference but the point of unity. Narrow, ignorant people spend their time whittling nothing down to a sharp point in order to jab somebody else in the ribs with it, while great minds spend their time trying to find the common interest and the common need and to reach men's souls through it and assist them to a realization of themselves by means of the point wherein they all agree.

When the right hand spends its time arguing with the left hand, nothing is picked up and when the members of the divine plan argue with each other, the value of a composite unit is destroyed, and the cause of this harmony is forced to shoulder a tremendous karmic debt which is both unnecessary and useless.

When you ask Hiram Jones what the keyword to Blankism is he will answer, "Oh, they don't eat fish." When you ask him what the Goofus Club stands for, he will answer that it is a club composed of men who wear side whiskers. When you ask what the Daffy Research Society stands for they will answer that it stands for the fact that women are an unnecessary and non-essential specie; while the Cloudburst Institute claims that men are superfluous baggage. Our modern institutions are now known for their crankiness rather than any light they are giving to the world, for they have harped so on their one besetting weakness that they have lost sight of everything else and have started worshipping their own weak points. In other words, ninety per cent of our occulists have "taken on conditions" and are suffering from indwelling complexes, all of which result from the crowing of their cardinal sin and sticking it up for the world to worship like the hat that William Tell refused to bow to.

For this reason great minds are slowly being forced out of organizations because the majority of organizations are no longer emphasizing truth but whims. They are no longer instructing man in the way that he should go but spend most of the time preaching the infallibility of their trick ideas, which procedure being neither refreshing nor helpful, breeds atheists, a title given to individuals who refuse to swallow other people's concepts. The atheist then goes out and finds his God, as did Voltaire, and gives the world something really important to think about. Meanwhile, organizations who should be teaching brotherhood and enlightenment spend their time trying to decide whether Jesus or Buddha was the light of the world or whether Krishna and Moses were step brothers or whether it was a raven or a dove that came out of the ark.

In order to be acceptable in the sight of concept you must agree with ninety-nine per cent foolishness in order to get one per cent truth because institutions, like individuals, are persnickity and you must rub the fur the right way if you want to get along with them. The only thing we can say is, "Thank God that God is not persnickity." You can rub Him either way and He continues to love you just the same. You cannot talk Him into believing you or talk him out of doubting you and He is without a besetting sin, that one weak spot. When man becomes like God and takes the mean streak he has been nourishing all these years and ties a mill-stone around the feet of it and casts it off the nearest cliff then he will progress. If he cannot get rid of it any other way he should jump off with it, but never nourish it, remembering that the point of agreement is nine times as valuable as the point of difference.

WHAT IS LIFE?

"We cannot explain life in terms of physical science," Dr. Alexander Findlay of the University of Aberdeen, Scotland, told the American Chemical Society in this city the other night. He and Dr. Willis R. Whitney, a New York scientist, had been picturing life's processes and had given intimate details of the structure and decomposition of matter, but they frankly stated that these processes and elements were a mystery for future generations to solve.

What is life? It is said to be contained in matter, and matter as Dr. Whitney pointed out, is composed of positive and negative charges of protons and electrons. "Roughly speaking," he said, "the atom is a positive charge, with an equal number of positive charges spaced in and about it. . . . It is almost as empty as a perfect vacuum, though it usually contains a lot of energy. It may be, but as dead as well as living organisms are composed of atoms —that is to say, of protons and electrons —the mystery remains unsolved.

What is life? Dr. Millikan could give minute details as to the structure of the last visibility of matter, he could weigh electrons and could lay the foundation for possible subsequent discoveries, but neither he nor any other of the foremost scientists of the age can tell us what life is.—L. A. Times.

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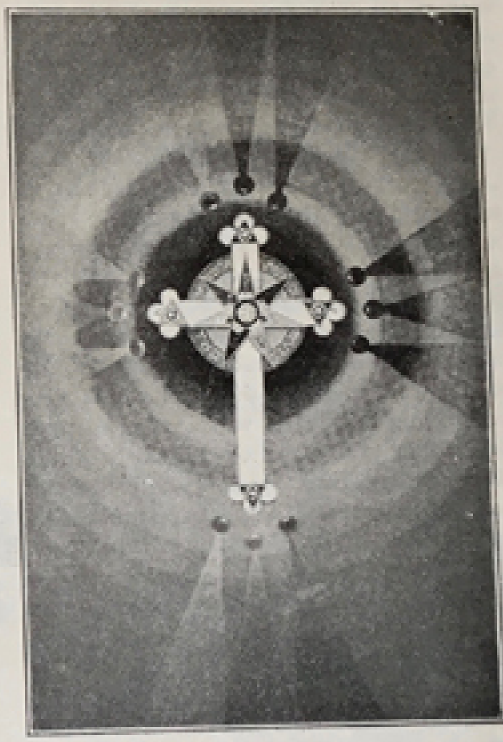


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worlds of unreality. They people the universe with strange beings and build temples to their gods; they have their Mother of God and their Divine Creator, and their Christ.

Trace these faiths back as far as possible and you will trace them to the Lost continent of Atlantis. There you will find the Lords of Reason and the Lords of Compassion laboring to unfold the human consciousness. And if it were possible to go back to the source of it all, the paths unite into one; and we find that bigotry and unregenerated individuals are the basis of all misunderstandings, but as long as there is dissension among men it will express itself in his religion and never until man finds truth within himself will he break through the wall of contention. And if we look closely we find that the same thing works through all the religions of the world and all through nature. Freemasonry and Catholicism are the positive and negative poles of one thing and these poles are always opposed to one another, this very opposition building something which is a perfect balance. Those who would walk in the path of mind and reason to join that group which governs races will follow the path of Masonry; those whose greatest ideal is to save, to protect and to mother will follow the path of the heart. But there will come a time when man can no longer carry either, for at the door of initiation he must drop them both. All he can carry forward is a union. There at the doorway of the great unknown he must find the missing link within himself —reason cannot take him in, neither can love.

Through the path of faith and service and by following in the way that he is told, man cleanses his being in water, but the Priest of Melchisedec is baptised by fire and by water. There is no way of securing initiation of water save through the concepts of the ancient Catholic faith and the only way to be baptised by fire is to pass through the portals of Masonry. The individual need never to enter a church or a Masonic lodge and yet in his own soul he must **live** those two qualities before he is capable of initiation. For the fire is the ever-burning fire of the gods which burns in the brain, and the water is self-abnegation and purification. The time is coming when these two factions will be united in one great bond of Brotherhood, which is the keynote of our work today. When that happens in the world then a mystic bond will be built into the consciousness of man which will tie together the heart of the Mother of God and the fire-flaming brain of the Father, united in a union which will last until the end of time. Consciously or unconsciously, everything in nature is working to that end.

The sign of the cross is the tying of the heart and mind. One does it with love and faith and another does it in exploring stars and worlds and it cannot be determined which is the most necessary to man. The Lords of Reason stand in the Masonic lodge and through their works labor to open the eyes of the blind, the Mason must mold worlds unknown and carry on the work of the Great Builder; while on the other side when the Mystic enters the cloisters of his cathedral someone there awaits him, the Shining One in his robes of white gives his benediction to lowly hearts that bow in faith and simplicity. While the benediction may mean nothing to the average individual, there is a benediction of spirit to the truly religious heart which no man can understand, there is a peace of soul understood only by those who have felt it.

The work of the Mystic is to go forth and sooth the aching hearts of men, mend the broken lives, broken in the path of the Lords of Creation, to go out and tenderly lift the broken ones and heal the hearts that are sad. For the Mystic is ever the Divine Mother who must walk behind the Father of Creation to pick up the broken souls of men. On these two glorious wings all life and knowledge soar through the clouds of the universe. As a spirit of Light goes on its way it always leaves behind a comforter; the creator with the power of the chisel and mallet hammers worlds from chaos but always behind him is left a comforter of the heart —and so through the ages man learns of his God.

So each student must realize that there is a work of rebuilding broken temples and bringing together shattered loves within himself. And he can only do this when he has the wisdom of the serpent, which is the path of the mind, and the love and humbleness of the dove, which is the path of the heart. Man must be as wise as the serpent and as harmless as the dove, if he would be baptised of the spirit and of water truly.

Therefore, when we go out and are thinking of these two great opposites, let us forget their wrangling which is only because they do not know. Let us see behind both the beautiful paths—one of the builder going out, conquering and to conquer, seeking to give greater truth and strength; and the other, the silent veiled form that goes behind to lift, cheer and sole. If we have any thought on this subject, let it only be of sympathy and kindness for those whose spiritual limitations make it impossible for them to see behind the veil of creed, for they are to be pitied and helped and not blamed. Each is a great concept of being, a perfect example of the Truth, when lived. In the East and in the West, North and South, among the black, white and brown, we find the same two beautiful truths—the path of the heart, and the path of the mind, the path of the Creator and the divine Mother with her tenderness and love. The creeds are thick veils; still for the eyes of the penetrating student, those two beautiful truths will still shine through—the beauty of works and the beauty of love.

Soon—A New Series— —Occult Diseases—

What is the threefold path referred to in ancient doctrines?

Answer. It is the three ways that lead the student to a realization of his own being, the three grand divisions into which all life is divided and along one of which paths all students go. They are called knowledge, love, and service (will, wisdom, and action), but no student can become great in the truly spiritual sense until he has walked all three of these paths and discovered the fundamental oneness of them all.

What is real and what is unreal?

Answer. Everything in the universe is real to something some time and all the rest of the time it is unreal. That part of the real which we cannot realize because there is nothing within ourselves attuned to it, we call the unreal, while the real is the unreal of others which we have realized. Example: In the East among the oriental peoples, this world we live in is the world of unrealities, while the worlds of spirit are the real; among the western people this world is the tangible and concrete plane of existence while the spirit worlds are the undealities. The unreal of today is the reality of tomorrow, and matter, which we call the real will cease to be when we no longer labor with it. The world to which we are attuned by bodies and consciousness must be to us the world of realities, but as we evolve spiritually and physically, we are eternally attuning ourselves to new conditions and we are realizing the things which before were unreal while those to which we are attuned today become the unrealities of tomorrow.

What is the reward of adjustment?

Answer. Continued consciousness on all the planes of nature where the adjustments have reached a certain degree of fineness. The loss of consciousness is the result of the inability of the spiritual consciousness to function on the plane where the consciousness is lost.

Next Week— The Book of Revelation